February 1953

# Fellowship

DONNIE HASSLER AND SUZY LYNN

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*Outside the Kremlin Windows*, by Kenneth Ingram

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ff Rabbi Asher Block delivered the substance of this article as a speech to a New York FOR annual conference a couple of years ago, and shocked his audience with their own ignorance of the content of his faith, and that of some of our other FOR members. Many of FELLOWSHIP's readers, we are sure, will likewise find "The Jewish Tradition of Peace" enlightening as well as encouraging. Asher Block is a teacher and an FOR member, and lives on Long Island. . . . A. C. Barrington of Riverside Community in New Zealand sent us not long ago, simply because we are now on his mailing list, a report of what has been going on there in the past year. A good deal *has* been going on, and the Editors felt that those who had read his earlier article would want to know the latest, so—"Postscript on Riverside." . . . Kenneth Ingram of Great Britain, who saw a bit of Russia last summer, gives his impressions. . . . Frederick Keller Stamm, a prominent minister in the pulpit and on the radio, FOR member, author of several books and numerous magazine articles, tells us of "Things That Remain."


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FEBRUARY 1953

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# The JEWISH TRADITION of PEACE

*By Asher Block*

THE JEWS ARE A PEOPLE with a distinctive sense of cohesion and a vibrant will to live, but a people who for well nigh two thousand years—with the single exception of Bar Kochba's Second-century revolt against Rome—never waged war.

Jewish history can, in terms of environmental framework, be divided broadly into two epochs: the

JOSHUA BEFORE JERICHO, *one of the panels in the beautiful cast-bronze doors of the Baptistry at Florence.*

Palestinian and the Diasporan. One embraced the First and Second Commonwealths; the other, which covers the past nineteen centuries, was marked in the main by lack of geographic centrality or statehood, and was essentially pacifist in tone and quality.

To be sure there are two possible explanations as to why Jews, these two millennia, were not militaristic. One is that they could not be even if they would! Without a government or an army, they had to resign themselves, out of sheer necessity, to physical submission.

Another interpretation is: They *would* not, even if they could. The nonviolence of Jews was more than a mere accident of circumstance; it was an integral part of a larger design. The implications of this contrast are extremely pertinent in view of the third epoch into which Jewish history has apparently been entering with the creation of the state of Israel.

## Precedent in History

One important consideration that may be advanced in support of the thesis that a pacifist outlook was basic to, and normative in, latter-day Jewish life, is that of historical precedent and evolution. Historians are fond of noting that the Jewish community toward the close of its Commonwealth days was peculiarly well equipped to meet the tragedy that was soon to befall it. An "alternative to statehood" had been in the making long before disaster struck, so that what might easily have proved a dissolution—as happened with other nations—became instead a fresh start. For instance, there were modes of worship familiarly at hand to substitute for Sacrifice, and rabbinical courts were able to replace the Sanhedrin. Similarly, it is well to remember that the national crisis which culminated in the Destruction of the Second Temple gave rise not alone to a war party but to a peace movement as well. Rabbi Johanan ben Zakkai openly counseled nonresistance to the Romans and it was his intercession with Vespasian that won those concessions which made continued vigorous cultural survival possible.

Somewhat earlier the saintly Hillel was a captivating figure in Palestinian life. Not only was he personally endeared for his serene and persuasive ways, but the teachings of his School were far more widely accepted than those of his "opponents." He declared: "What you would not have others do unto you, do not do unto others"; "Love peace and pursue peace, love your fellow-beings and draw them near to Torah."

At about the same time, the cooperatively and spiritually disciplined sect of pietists known as the *Essenes* flourished in various parts of the country. They maintained themselves solely by the work of their hands, engaged in intensive religious training, renounced slavery and animal sacrifice, and strove constantly to abstain from human injury. A Gate of Jerusalem was named for them, and Pliny described one of their communities as a "marvel of the world."

## The Prophets Speak

Further back in Judaic annals Isaiah, Jeremiah, and other representative prophets spoke sharply against military alliances and endeavors, pleading instead for confidence in God and the security that comes with righteousness. And earlier still, (tradition deemed it worthy to recall), Jacob—in con-

tradistinction to his hunter-brother Esau—was "a quiet man, dwelling in tents"; Isaac, unlike Ishmael (an archer), "whose hand was against every man," offered passive resistance when the Philistines provoked; and Abraham, confronting tension with Lot, declared: "Let there be no quarrel between us; if you wish to go one way, I'll go another."

In literary form, the precedents for peace-loving and peace-making are even more pronounced. The Hebrew term *shalom*, with its multiple connotations of peace (physical wellbeing, spiritual wholeness, social harmony, etc.), occurs in the Old Testament 249 times. This hardly establishes a case for pacifism, for in the same Books of Moses are found ample references to wars, conquests, and the like, but it does indicate a strong predilection toward that conception and manner of life which the term "shalom" symbolizes.

More specifically, there is within the general flow of biblical thought a distinct anti-war current that surges to the surface time and again. Aside from well-known and oft-quoted passages, such as the visions of Isaiah and Micah (of swords beaten into ploughshares) and Zachariah's affirmation (not by might or power, but by the Lord's spirit), there are a host of other biblical texts that come clearly within the purview of a nonviolent orientation to life.

These are some of the antecedents, in thought and in deed, of the non-militant milieu which the post-Palestinian era developed. The Diaspora (Dispersion) did not necessitate a new morality. Rather, for those desiring spiritual evolution, it provided an opportunity for crystallizing a growing trend and

*As it has for 2,000 years, the blowing of the shofar, or ram's horn, proclaims Yom Kippur, holiest day in the Jewish religious calendar, when it begins at sunset.*

hastening to fruition "the last for which the first was made."

That this opportunity was utilized to the full becomes evident when we examine this period's evaluation of its heritage. The Midrash[1] and the Talmud,[2] for example, when faced with the "heroism" of the past, generally either withheld their homage, or proceeded to recast the incidents into almost unrecognizable form. At their hands even Joshua (in a manner of speaking) emerged as a man of peace! Just as Gandhi in our

1 Exposition of the Hebrew Scriptures made during a period of about 1500 years after the Exile.

2 A body of Jewish civil and canonical law, consisting of the Mishnah, or text, and Gemara, or commentary.

day took certain warlike sections in the *Bhagavad Gita* and reinterpreted them saying, "The conflict is between Right and Wrong and human personality is the battleground"; so the Rabbis allegorized and spiritualized most biblical portrayals of violence. When the Bible speaks of Abraham's leading forth his "trained men," a Talmudic comment has it that these were not warriors but "scholars of the Law." With reference to that which Jacob once took from the Amorites with sword and bow, the exegesis is that "sword" means prayer and "bow" means supplication. David—the builder of an empire—is honored for his psalms, not his victories. In general, it is pointed out, wherever there is mention of heroes it should be taken to signify "heroes of Torah," as it is said in one of the Psalms (103:20), "Ye heroes of strength that fulfil the word of the Lord." In the Ethics of the Fathers, a hero is one who masters his passions; in the *Ethics* of R. Nathan, it is added, the supreme hero is he who converts a foe into a friend.

In analogous mood, the Rabbis glossed over the Maccabean victory (much nearer to their time) as though it had never happened. The Talmud and Midrash, in their vast entirety, breathe not a word about the military or political aspects of this unusual event. Their only reference is to the wondrous rekindling of the Temple's perpetual light. Here as elsewhere the authoritative Jewish feeling of the time seems to have been: "Not unto us, O Lord, not unto us, but unto Thee the honor."

It is remarkable, too, that throughout the traditional Jewish calendar and liturgy, with their myriad recollections, there is no conscious commemoration of any event (or at least that aspect of it) in which Israelites themselves had shed blood, such as the rout of the Amalekites, the conquest of Canaan, the wars of the "Judges" and Kings, or the Hyrcanus, "conversion" of the Idumeans. One exception perhaps is *Purim,* yet here too, in the popular consciousness, the "Fast" of Esther loomed far more significant than the "Defense" of Shushan.

However—the thought may well intrude itself—was not all this a grand rationalization, a simple case of "sour grapes"? Of course Jews would remember the sweet psalmody of David above his territorial gains—that was what remained! We must, then, examine their attitude toward the future. In their imagination, certainly, they were free to recapture their losses, unless possibly they were so dispirited that all hope and speculation were gone.

The latter was surely not the

## ON THE COVER

*The attractive couple on the cover this month are Miss Suzy Lynn, 3, daughter of attorney Conrad Lynn, and Mr. Donald Hassler, 2, son of* FELLOWSHIP *editor Alfred Hassler. What makes this particular scene nicest is that it is not something that has to be posed for "Brotherhood Month," but a quite ordinary phenomenon. The Lynns and the Hasslers are neighbors in Skyview Acres, a 45-family cooperative community outside New York City, to whose members "race" means either "human" or something small boys run very fast to win.*

*At Passover, the youngest child asks the traditional four questions, beginning with "Why is the night different from all other nights?" All present read from the Haggadah, the book which tells the full story of Passover.*

case. Never for a moment did they despair of Israel's survival, nor did they expect to remain in eternal exile. On the contrary, they yearned unceasingly for a return to Palestine. But it was a *Holy* Land with more religious associations and surroundings that they wanted, the better to serve God. They did not crave military self-sufficiency or a government and a state per se. Thus it is not true that they were merely making the best of a bad situation. In the one sphere that really mattered they were inconsolable. One thing they *never* rationalized—the Destruction of the Temple—the spiritual, rather than the political or material symbol. It is in the twofold light, therefore, of a persistent historical development plus a profoundly unyielding aspiration that one is inclined to perceive, on the part of world Jewry these last two thousand years, a genuine spirit of peace.

Yet at least one major difficulty remains. In their very outlook ahead, did they not visualize wars in the end of days, "wars of the Lord"? This cannot be denied, and it is this fact that probably leads many to assert that Judaism does not countenance pacifism. However, since we are now confronted with an obvious inconsistency—within this period itself and within Judaism as a whole—it devolves upon us, first, to see which of these tendencies had a greater bearing upon their own day-to-day living; and secondly, even if they did not successfully resolve the contradiction, to determine what *further evolution* is indicated for us under the imperative of Judaism's total pattern and direction.

With regard to their attitude, they apparently were ready to grant that at least in the past some warfare was justified, and conceivably "wars of obligation" might occur in the future also. Practically,

however, they gave every sign of being gratefully and blessedly relieved that the waging of war had ceased to be a reality for *them.*

This was demonstrated, above all, in the "personal pacifism" that was widespread everywhere. The individual, faced with a choice of fighting evil or resisting nonviolently, had no religious compunction whatever about choosing the latter. Indeed, the prevalent tradition encouraged him to do so. "Let a man be among the persecuted rather than the persecutors." "God is ever on the side of the oppressed. . . . *Even when the righteous persecute the wicked,* God is still on the side of the oppressed." "Let a man rather be killed than commit the cardinal transgressions of idolatry, incest, or the shedding of human blood." Thus it is that the ultimate evidence of Jewish pacifism comes from the history of Jewish martyrdom itself. From the days of Rabbi Akiba in the Second Century who, when sentenced to death by Hadrian for teaching Torah, said, "Until now I have tried to love the Lord 'with all my heart,' now I am privileged to serve him also 'with all my soul,' " down to the days of our contemporary martyrs of Germany and Poland, there has hardly been a generation without such Sanctification of the Name of God.

## The Dilemma Remains

For Jews today, nevertheless, an intellectual and moral dilemma still obtains. Granted that two conflicting strains are present in the tradition, and granted also that the over-all evolution (up until our day) has favored nonviolence, does that necessarily commit us to it? Are we not impelled to consider the more fundamental issue: What is the essence of Judaism and is *that* in consonance with pacifism? We turn therefore, briefly, to the basic theology and psychology of the Jewish *Weltanschauung.*

## Three Concepts

The well-known "trinity" of Judaism is God, Torah and Israel. All Hebraic life and thought circles about these three concepts—which, in a profound sense, are one. Belief in God, or monotheism, represents the universality of Jewish faith. The Bible opens with a vivid declaration of God as Creator of heaven and earth; the keynote of almost all the liturgy is the Ruler of the Universe; the "theme" of the High Holy Day season (apex of Jewish self-dedication) is God's Kingship over all mankind. Ideally, this concept bore fruit in some inevitable applications. Amos preached: "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord." Isaiah, speaking in God's name, said: "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." The post-biblical teachers, in characteristic fashion, elaborated upon this theme. "The righteous of all nations have a share in the world to come."

It is in this spirit that a rabbinic writing undertakes to reconstruct some "biblical theology." Was the Lord really (it seems to say) a "man of war" helping his favorite children against the enemy, as Moses and the Israelites proclaimed in song at the Red Sea? The Midrash speaks out in unmistakable contrast. It represents God as interrupting, and rebuking a triumphal chorus of angels, on the ground that Egyptians too are "the works of My hands." "How dare ye

sing, while they are drowning?" Universalism, it will be granted, is a basis equally valid for, and indispensable to, both religion and pacifism.

Next is the concept of Torah. This has had many ramifications through the centuries, but basically it denotes a kind of outlook and practice in which morality is supreme and the eternal supersedes the temporal. The ideal Sabbath observance can serve well as exemplification of Torah. Recalling as it does the Creation and the Exodus, (divine manifestations in nature and in history), the Sabbath is primarily a time of communion with God, "a foretaste of the world to come."

No wonder that the *Hasidim*, those exceptionally pious Jews of Maccabean times, refused to engage in battle on the Sabbath, even in self-defense. This was not a reasoned, dialectical pacifism. It was simply that the experience the Sabbath afforded—the "taste" of salvation, that inkling of eternity—was inherently resistant to the occupation of war.

What far-reaching implications are here involved for a life of nonviolence! For if, indeed, man's being is subject at heart to laws of the spirit, then physical coercion, or the penchant for material self-preservation, become largely irrelevant to the major issues of life.

Lastly, there is the concept of Israel. This concept, in normative terms, is always related to the other two. It refers to that people, or community, which strives to live by the Eternal Law of the Universal God. Traditionally, "Israel" has no meaning—or being—except as it reflects Godhood and manifests Torah.

According to all phases of Judaism, there is one attribute of God to be emulated above all others—the attribute of compassion. "As He is merciful, be ye merciful." And there is one principle of Torah which towers over all the rest: Love of neighbor as oneself. This must be so, once all men are seen as kin and each person of enduring worth. So, once again, the religious and pacifist philosophies coincide, and the parallel is complete.

## One More Indication

Having dealt with Israel both as a historical entity (since the Dispersion) and as an ideological expression, and having postulated the quality of compassion as truly representative of its identity and function, it is interesting to return for a moment to the question that was posed at the start: Was Jewish non-aggression throughout Diaspora times inwardly impelled or outwardly imposed? We now have an added touchstone for finding an answer.

Supposing that a Jew confined to his ghetto might not presume to raise a hand in defiance of his "masters," what—save compassion—would prevent him from inflicting pain upon life beneath him? (Psychologically, we might almost expect such "transference.")

Yet, when we investigate Judaic attitudes and practices toward *animal* life, we find a steady awareness and amazing sensitivity. Hunting and fishing, as sport or recreation, are always proscribed. The consumption or use of blood, in any form, is abhorred, because that symbolizes "life." The eating of flesh foods, according to Maimonides, was permitted only because it was then deemed prerequisite to health. Even so, the animal had to be slaughtered as painlessly as

possible. Religious etiquette prescribed that animals should be fed before members of the family, because humans can understand while animals cannot. Even the wearing of certain clothes, produced at the expense of living creatures, was deprecated. The usual benediction was not to be uttered when putting on a garment made of leather or fur.

### Morality and Divinity

This too, let us be frank, is not conclusive "proof." One of the prophets inveighs against those who "kiss calves and kill men." Evidently even such combinations of character are possible (and, from the standpoint of fear-reactions, understandable). Nevertheless, when we view such precepts and habits as the above in conjunction with an over-arching criterion of love and reverence for life, and when that, in turn, as descriptive of what an Israelite *ought to be* is seen to flow from a perspective of Morality and Divinity, we have at least a reasonable case for maintaining that Judaism and pacifism are harmonious.

If what we have been saying is substantially tenable, how shall we account for the outbreaks of violence in recent Jewish life?

The explanation may reside in the fact that the great Triad of Judaism has been progressively disrupted in modern times. Implicit in the total philosophy of Judaism is the conviction, rooted in experience, that no group can function as a "holy nation" except with the aid of an ethic which itself is the fruit of a *faith.* Unfortunately, in our day, the concept of Israel has become detached from its erstwhile fountainheads of Torah and God.

First, the scientific revolution and the so-called period of Enlightenment precipitated a weakening of all traditional belief. This was followed among Jews with the overwhelming advent of Emancipation. Ghetto walls crumbled, and worldly opportunities beckoned on all sides. Consequently, a new humanistic religion began to flourish among Jews. The momentum of a God-inspired past was channelized into non-theistic forms of "Torah" such as social reform, ethical culture, and international idealism.

### Increasing Secularization

But morality cannot long persist without a sanction. The inescapable "What am I really struggling for?" sets in. Moreover, disillusionments on the Jewish scene became increasingly frequent: pogroms in Russia, the Dreyfus affair in France, retraction of rights elsewhere, and finally the Nazi onslaught in Germany. The bright dreams of freedom and equity were, for many, dispelled and shattered. Even secular idealism, the belief in a universally valid and abiding moral law, was being uprooted in many a Jewish heart. Whatever remained, then, of Jewish identity and consciousness were, for these, being poured into the one remaining mold. Israel, as a sociological group or nation, was all that was left to cling to and to live for, and physical powers alone could be resorted to as answer to its needs and support for its demands.

World Jewry is now at a crucial crossroad in its long career. On one side, the mood of nationalism and the surge of militarism are at their highest peak in nineteen hundred years. On the other, the zeal for "Torah" is far from vanquished in Jewish life. In the land of Israel, the cultural creativity, the socio-

economic cooperatives, and the sacrificial hospitality to newcomers give evidence of much of the prophetic drive. Also there has been in Israel, all along, a party known as *Ihud* (Unity), which has sought friendship with the Arabs and cooperation with the entire Middle East. Though not strong in numbers, such illustrious persons as Judah L. Magnes, Henrietta Szold, Martin Buber, Ernst Simon, Nathan Hofshi, and others, have been associated with it.

As for the non-Israeli Jewish world, its very existence, in a way, helps to balance the scales. The Jewish people is still an international people, and certain corollaries usually flow from that truth. Moreover, in the Diaspora, "Torah" is evidenced by a special sensitivity to minority rights and values, an acceptance of cultural pluralism, a high degree of philanthropy, and a greater (though largely only outer) preoccupation with "religion."

Still a sense of peoplehood and a sense of culture alone are inadequate to generate that intensity and security of spiritual awareness with which to transcend reliance on material force. Only a sense of Providence can do that. Therein lies the peculiar problem of our age. We have been so impressed by the extraordinary advances of civilizational science that we have consented to interpret the whole cosmos and the preponderance of life in materialistic and mechanistic terms. Let us recognize that, if we persist, not only pacifism but religion itself must crumble. Our society has reached a crisis of action because it has neglected the much deeper crisis of *thought*. What is the ultimate nature and meaning of reality? The issue is between freedom and compulsion, spirit and matter; between unity and strife, eternity and death.

Fortunately, there are signs of an awakening realization (within Jewry as within the larger sphere of humanity) that our condition is indeed serious, and that nothing short of profound morality and high creative faith can save us. A precarious present, no less than an instructive past, can lead us to perceive that there is no real future for Israel without Torah, nor for Torah without God; and that what is now acknowledged with the lips must also be affirmed with our lives: Hear, O Israel, the *Eternal* is our God, the Eternal is ONE.

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## *The Bread I Shared*

The things I gained by force
Lie withered at their source.

The things I took without
Questioning or doubt
To satisfy my will
Have worked to my own ill.

Whereas the bread I shared,
The hurt to others spared,
Have brought me all the gain
Elsewhere I sought in vain.

—Gustav Davidson

# Post Script on Riverside

**By A. C. Barrington**

*This is a follow-up on the article "No Hiding Place" by A. C. Barrington, which appeared in June, 1952, as the second in* FELLOWSHIP'S *series on intentional communities. Readers will be interested in the further development of Riverside in New Zealand.*

THE COMMUNITY HAS CONTINUED to make good progress in its twelfth year. Membership is increasing rapidly with inevitable housing problems. Magda Davies (from England, formerly married to a Czech) with two children, Bill Burleigh (N.Z.) and Chris and Jean Palmer (N.Z., ex-Solomon Islands) with one child, have been admitted as probationary members during the year. Babies have been born in the Camlen, Willetts and Cole families. Barry's mother has joined the Barrington household (the first grandmother to make her home in community). Ron, a middle-aged man, was rescued from Porirua Mental Hospital where he was a voluntary patient suffering from a depressive condition and delusions. He has now found a more satisfactory life in the community, which has built a cabin and secured a pension for him. "Mike," our young alcoholic friend, after 18 months in which he shared our life as far as he was able and in which he made some advances and his alcoholism was held in check, has this month retreated into the army. One of our "problem children," we fear this is a step backwards for him in more ways than one. The Heinegg family, also in association with us for about 18 months, moved on to Wellington last November.

The net result of these additions and subtractions is that there are now 53 men, women and children living on the community property either as members, probationary members, or in various forms of association. In addition, we have accepted as probationary members (who expect to arrive some time next year) the Sammy Hales family (6) in England and the Salage family (5) in U.S.A. The Beadle family (3) in England will also probably be coming at least on a temporary basis and another American couple have enquired about membership. We are disappointed that the government has refused a permit to a large Dutch family

(11) we had also accepted as probationary members. This family, (the van Bovens), will also be very disappointed as they were enthusiastic about migrating and felt that God had led them to us (through the FOR). Mr. van Boven is a highly skilled and equipped master-builder whose experience and skill would have been very useful, and his wife and children (1 to 16 years) would have greatly added to our life. No government assistance was required, and accommodation (passed by a government official) and work were waiting, and governmental decisions are hard to understand.

## New Shop

The coming of Chris and Jean Palmer has already brought about one development we have hoped for—an engineering workshop that has been fitted up with drill-press, metal lathe, welding plant, etc. Chris is a motor-engineer and although crippled by polio while working in the Solomon Islands with Methodist Mission last year is, with Jean, already making a distinctive contribution to the community. The projected arrival of the Hales family promises the fulfillment of another hoped-for development, the establishment of a printing press. Sammy Hales is a master-builder with a one-man printing business in Somerset and will bring up-to-date printing machinery with him. His wife, Margaret, is a trained kindergartener and a worker in arts and crafts, including hand pottery.

Magda Davies and her two children, without a breadwinner and not entitled to pension or social security benefits (other than child allowance), and needing a home, was a new experience for us. We had to work out some sort of basis for such a case. Wives of community members, having the care of their own households, are not required to work on the farm but often do assist. They work as a team for one afternoon weekly in the community vegetable garden at suitable periods. . . . There is, of course, no question of remuneration for such assistance. Community members do not work for wages or personal profit. The basis on trial for Magda is that she works 6 hours a day for 5 days weekly but has an afternoon off once a fortnight for shopping and free time to attend afternoon Guilds and other women's church functions. She receives a family allowance based on needs.

## The Farm Work

The farm has functioned efficiently during the year. More than 20,000 cases of fruit were packed, mainly for export. The whole of the plum crop and a large quantity of apples and quinces were sold on the self-serve roadside stall which has become very well known to the travelling public. The new packing shed (80′ x 40′) was ready for the fruit season and was a great improvement for the handling of the fruit crop. Special features of the new shed have had to be sacrificed to provide a self-contained flat for the Palmer family: the office is now the baby's bedroom, the cloakroom has become the bathroom (with telephone booth included), and the kitchen and spare room (which housed two Australian girls for several months) are now part of the flat.

. . . . Approximately four acres have been newly planted in apples and pears, bringing the orchards up to 47 acres.

The dairy herd is gradually being built up and improved by herd testing, etc., 46 cows will be milked this year and a third pedigree bull has been purchased. Butterfat last year from fewer cows produced £1300 (around $2886) although a large quantity of milk is consumed by the community. Sheep and lambs have risen to 846. Improvements in poultry-keeping and rearing have not only this year produced an ample supply of eggs for community use but there is now a surplus for the market. The apiary has been extended from 11 hives to 80, which will also put honey on a marketing basis.

## Crops Are Good

General crops (hay, wheat, barley, etc.,) have been satisfactory. With a wet season it was hardly necessary to use the irrigation plant.

With a view to development of more live hedges a hedgecutter (tractor driven) has been purchased and a tractor-mower has also been added to the farm equipment.

Installation of additional telephones in the new packing shed and in three other houses, giving us five telephones all on the same party line, has greatly aided communication in the still rather scattered state of community housing.

Milling of timber and building have continued steadily. Completion of the new packing shed was a major event and now the third house on the community housing site, a substantial and attractive home for a family of six, has been completed. Construction of the fourth house is to begin almost immediately. It will be the third constructed of rammed earth. There have been some additions and alterations to other buildings. An indication of the phenomenal amount of building achieved in recent years may be seen in the fact that the Fire Insurance Society (a Farmers' Mutual organization) recently revised their policies to provide a total coverage of £8600 on community buildings.

A beginning has been made with the spreading of experience and responsibility in the day-to-day details of farm management by appointing two of the younger men to assist Hubert Holdaway. This is working satisfactorily and other members will alternate with them periodically.

We have continued to be active in multifarious activities in church and district, providing leadership for Sunday School and Bible classes, youth groups, women's groups, and camps, and preaching. Sport and hobby groups have been organized and the usual fortnightly social for young people was conducted throughout the winter. The community is a stronghold of the New Zealand Christian Pacifist Society, with the President, Secretary, and five Executive members located here. Merle Hyland, Dave Silvester and A. C. Barrington organized a peace caravan for the Christian Pacifist Society, whose initial venture to Christchurch, 1100 miles in the community truck, was successful. All Church and youth and pacifist meetings are supported, often involving considerable traveling by car or truck or both, and sometimes tractor-trailer as well.

We have continued to do what we can for "problem" or sick folk around us or brought to us. This sometimes involves giving employment to people whose services we do not need or whose work is unsatisfactory. We are keeping in

touch with a man serving a double life-sentence for murder to whom we have offered a home when he is released. He has already been in prison 15 years.

The Country Library Service continues to provide a splendid book service and more neighbors are making use of the facilities made available through the community.

### Wholesome Tension

The commencement of the community in war time, when there was much prejudice and hostility against pacifists and COs, resulted in a continuing tension and some bitter feeling towards the community, both in church and district. To some extent this kind of reaction is inevitable wherever new or revolutionary movements are found, implying as they must a challenge to the existing order and conventional ways. As Claire Huchet Bishop says in her book *All Things Common* about postwar communities of work in Europe, "The presence of the community creates tension. Something is on the move." The fact that something is on the move is more important than the tension, real though this is. We have been pleased to note, however, an easing of the tension and a distinct increase in friendliness in church and district. One recent instance of this was the invitation to myself, on the proposal of the High School headmaster, to address the Motueka Rotary Club on the community, and the friendly and interested reception I was given by that very mixed body. There have always been good-neighborly relations and cooperation with people in our immediate neighborhood; and steadfastness, willingness to serve, and evidence of brotherhood in action as we continue our search for "the Good Society" win their own way in the end.

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## The Cortez Road

*Mexico, 1950*

Those lodes that spall in dark enclosures
mark it: a rocky ridge where sumpters trailed
the good-time road for silver sinecures—
the Spanish mines—where old Cortez impaled
and hung the last revolt. Peace, for Nahua's
bones that superscribed this road: *we set*
*a candle for the dead and sing like daws*
*on old Juan's body.* Peace. And gullies fret
the open silver pits where foxes lair
and flush a clacking condor from his lookout chair.

—Bruce Cutler

# Outside the Kremlin Windows

**By Kenneth Ingram**

*Mr. Ingram is a Vice-Chairman of the British National Peace Council. This is a shortened report of his visit to the USSR in a personal capacity, delivered at a Conference under the auspices of the International Liaison Committee of Organizations for Peace shortly after his return home.*

THIS RECORD OF MY EXPERIENCES in the Soviet Union needs an emphatic qualification. I arrived in Moscow on July 8 and left on July 26. The field of my experiences was therefore strictly limited, and many of my impressions may be inaccurate. I have not the authority which I might possess if my visit had lasted for several years, and if I were able fluently to speak the Russian language.

I was a member of a British delegation composed of fourteen very varied standpoints and backgrounds. At an early stage I had to decide whether or not to accompany them to Tashkent, after a week in Moscow. With two other delegates I decided it would be of greater value for my purpose to stay in Moscow and to gain such information as I could from talking to representative people rather than to go sightseeing. I took part, however, in one visit outside the Moscow region, namely to Dniepropetrovsk in the Ukraine. This is an area that was ruinously devastated by the German invaders. The amount of reconstruction is remarkable and the visible signs of the ravages of war have been almost obliterated.

Sovfoto

*Pavel Bykov, a Stakhanovite worker, (one who exceeds his production quota), at his machine in a Moscow factory. The placard says: "Pavel Bykov on Peace Watch."*

Sovfoto

*Soviet boys and girls (about 37,000,000 of them, under universal compulsory education) must attend separate schools. This is the first grade of a girls' school in Sakhalin.*

In Moscow and the surrounding district we visited a machine-tool factory, a children's hospital, the Stalin auto-works pioneer camp, and a girls' school; we had interviews with the Trade Union Central Council, the Vice-Minister of Health, the Minister of Education, the heads of the Council of Religious Affairs, the Metropolitan Nikolai, the minister and leaders of the Baptist community, the Dean of Zagorsk Academy (Russian Orthodox Church), a representative of the Roman Catholic church in Moscow, the director of the Tolstoy

museum, the British Embassy and the First Secretary of the American Embassy. There were conferences with the Soviet Peace Committee and two visits to People's Courts. On the last afternoon I also attended a press conference of some twenty-seven Soviet journalists.

Let me set out some of the more important general conclusions at which I arrived, bearing in mind the qualification I have already emphasized.

### They Desire Peace

The Russian people are as ardently desirous of peace as the British or any other people. They would regard the outbreak of a third world war with horror. All the reconstruction work that we saw suggests that the Soviet Government is neither planning an aggressive war nor assuming that war is imminent.

One is at once made conscious of an intense construction activity permeating Soviet life. My impression is that of a society which is determined to develop its own type of civilization and possesses a fervent belief in its ability to do so.

The ardent desire for peace that we encountered is accompanied by an over-simplified attitude towards the causes of the present tension. The view of every Soviet man and woman I met is that the threat to peace is due solely to a group of Western warmongers whose motives are wholly evil. There seems to be no conception in the Soviet mind that those who are supporting Western rearmament are doing so because they genuinely suppose—however mistakenly—that unless this policy is pursued the Soviet Union will use armed force against Western democracy.

This tendency to attribute the entire blame for the cold war to Western governments, the inability to think objectively, this assumption that the Soviet government is completely innocent, is obviously the fruit of persistent propaganda. It produces an absolute uniformity of outlook. I do not recall a single occasion on which answers to our questions on any major political issue revealed the slightest variety or divergence of opinion. This mass-conformity may be necessary to provide the incentive for the work of building up a new civilization in a hitherto backward country, but it pays the penalty of betraying a certain mental immaturity.

### Intensive Indoctrination

To a great extent this characteristic is the consequence of the intensive indoctrination to which every Soviet citizen is subject from his earliest years. It would be a mistake, however, not to recognize that this characteristic has also been produced by a popular appreciation of the benefits which the system has bestowed on the vast majority of Soviet men and women.

### A Problem of Psychology

This general inability both in the West and in the Soviet Union to see into each other's minds, to escape from the propaganda language of all-white and all-black terminology, is so deep-seated that it is not likely to be cured by any direct remedy. It is a psychological disease that will only yield to gradual treatment. Probably the most practical first step would be to attempt to bring about some political agreement that would dispel the fundamental suspicions entertained by both sides. Accordingly, I was especially concerned to dis-

cover what would be the Soviet reactions if the Western powers could be induced to propose that a joint and unequivocal declaration should be made that every nation has a right to carry out its own political development, that neither power-bloc would bring military or economic pressure to bear so as to interfere with the internal affairs of any weaker State. The answer I was given was that no one in the Soviet Union would oppose the principle, and had, indeed, always recognized it. When I pressed my question further and asked whether the Soviet government had used economic pressure in order to weaken Tito's rule, a member of the Supreme Soviet (Mr. Simonov) replied that that case was different, inasmuch as the Yugoslav Government had failed to fulfil its economic obligations to the Soviet Union.

## Possible Cooperation

Another step would be to enlist the cooperation of the Soviet Union and the West in world schemes for combating disease and poverty. I asked the Vice-Minister of Health if the Soviet government, for example, would send aid to Yugoslavia, should there be an outbreak of disease which the Soviet Union could help to eliminate. The Minister replied that the Soviet Union would certainly be willing to do so, adding, however, that there was an old Russian saying—"Peoples remain, but Governments come and go."

We also asked why the Soviet Union had resigned from the World Health Organization. His answer was that the USSR had become convinced that WHO was an American-dominated body, and that out of a permanent staff of 300, 188 were subjects of the USA.

With a similar purpose in mind we inquired from the Minister of Education whether he would welcome a frequent exchange of visits between Western and Soviet citizens. His answer was a warm affirmative, but we were also told that it must be a two-way traffic, and that the immediate difficulty would be that the British government might refuse to grant visas to Soviet visitors. The Sheffield Congress and other similar incidents were quoted against us.

## Sense of Humor

Against the uncritical acquiescence in the justice and comparative perfection of the Soviet system must, however, be balanced a feature that at first sight appears to be curiously inconsistent with that predisposition. It is the Russian ability to laugh, like the English, at their own conventions.

As a lawyer I was especially interested in two visits that I paid to People's Courts. On both occasions the judge was a woman and was accompanied, as is the Soviet rule, by two lay assessors. The lay assessors have equal rights with the judge and can outvote him or her. I was struck chiefly by the extreme informality of the proceedings, an informality which has some advantages and may sometimes have disadvantages.

I made use of several opportunities to insist that the report of the Quaker Delegation of 1951 had been more fully noted by the British public and press than had any other report of a delegation from this country. I stressed my opinion that reports which are a hundred percent appreciative of the Soviet systems have no effect whatever on the main stream of British thought.

I was made aware more than once that our Soviet hosts were not taking sufficiently into account the relatively small influence which Communist elements in Britain exercise on British public opinion. In the average Russian view any organization or individual who is sincerely anxious for peace will support the World Council of Peace: failure to do so implies a lukewarm desire for peace. It is thus almost incomprehensible to the Russian mind that there should be any suspicion as to peace proposals emanating from Cominform sources.

### The Standard of Living

Those who judge the Soviet system by an idealistic standard which they think the Soviet Union ought to have attained will suffer a severe disillusionment as regards the inequalities of the standards of living which are conspicuously evident. For a single person, living alone, it would seem that to pay for a normal amount of food, board, fuel and clothing would involve an expenditure of some 500 rubles a month. The average wage appeared to be in the region of 600 to 700 rubles a month. The chief engineer at a factory will be paid about 3,000 rubles per month. Miners are among the most highly paid of industrial workers, the average rate of wage being 1,800 to 2,000 rubles a month. I was assured that an unskilled worker earning a wage as low as 400 rubles could easily supplement this by taking on extra work.

What I was chiefly surprised to learn was that there is now apparently no tax on inherited wealth in the Soviet Union. When I asked whether this might not enable a class of persons to grow up who could live on inherited unearned income, the reply given me was that the social odium of remaining idle would be too strong to allow this to happen. More convincing, perhaps, was the reminder that it is impossible to receive high dividends from investment. It would also be easy enough for the State to introduce a scheme of taxation to prevent the emergence of a class that had become wealthy through inheritance.

The official explanation for the awards and prizes which are offered on a large scale for good work, and which themselves help to create economic inequality, is that the primary need is for increased production.

### The Position of the Churches

The position of religious bodies in the Soviet Union today is not only a key to the question as to how far tolerance is shown to minorities but may throw some light on the nature of the Marxist-Leninist ideology. Two facts can be stated without qualification. First, there is no interference on the part of the State with religious worship; and, secondly, the religious leaders profess entire satisfaction with the policy of the State towards them. When we asked the Metropolitan and the Dean of Zagorsk Academy (on the Orthodox side), as well as the Baptist minister, whether difficulties do not arise from the fact that they are preaching a creed which is directly opposed to the atheism of Marxist doctrine, we were told that inasmuch as the State guarantees full liberty of conscience, they had no complaints. I believe that this answer represents the genuine attitude of the religious leaders. The Orthodox Church considers that release from State fetters is well worth the price

of disestablishment and disendowment. The Baptists, the only Protestant body of any size in Russia, now enjoy equality of status with other denominations whereas formerly they were liable to persecution at the hands of the Orthodox Church.

The regulation that no organized religious instruction may be given to children under 18 years of age is still operative. Parents may teach their own children, and the Metropolitan referred to religious teaching that is given by priests to young people at his own house. I could discover no evidence, however, that this was a normal practice.

## Religious Groups Weak

My general estimate of the religious bodies—at least in the Moscow district—is that they are a comparatively weak and static, if not dwindling, minority. Here I must speak with especial caution, for I am drawing on intuitional impressions rather than on factual information. Both the Orthodox and the Baptist leaders, indeed, declared that the number of their adherents is increasing, but I suspect such increase is made up of the children born into families which have remained loyal to the Christian faith and does not register any progress in non-Christian quarters. It is true that the Baptist church was crowded to the doors for the Saturday evening service which we attended, but there is only one Baptist church in Moscow. There are fifty-three Orthodox churches in the city, but before the Revolution there were 450.

One reason why I draw the conclusion that the Christian minority makes little impact on the stream of Soviet national life is that the educational environment that every child enters at the most impressionable age is heavily weighted against religion. In the Pioneer Camps, which are an outstanding example of the care bestowed on the children, there is an entire absence of religious observance. In theory the State attitude to religion is neutral, but in practice the effect of that attitude is strongly propagandist in an anti-Christian direction.

## No Adequate Competition

The main reason for my doubt as to whether the Christian denominations are likely to exercise any decisive role in counterbalancing the vigorous anti-religious bias of a Marxist society is that I suspect that they are not intellectually equipped to undertake that task. I suspect that Russian Orthodoxy is merely perpetuating its traditions, good and bad, and that its adherents are exclusively those who desire to preserve the traditions intact. The Baptist community in Russia, we were warned, is ultra-fundamentalist; and it is significant that the only other Nonconformist bodies of any importance in Moscow—the Seventh Day Adventists and the Old Believers—represent the extreme conservative standpoint. Consequently, young men and women are confronted with a Christianity which is no match for the more intelligent types of secularist propaganda, and tend to dismiss it as the relic of an illiterate past, when superstition and religious credulity abounded.

It might be urged that the Roman Catholic Church should be capable of levying a more virile religious campaign, in view of its association with the West. But, apart from any other considerations, Roman Catholicism in Russia

has always consisted of a foreign personnel.

### Ready Assistance

I would be guilty of a serious omission if I did not pay tribute to the invariable willingness of our Soviet hosts to assist us in our investigations. I appreciate particularly the readiness of Ministers and other officials to give time for interviews and to answer patiently what must often have seemed to them irrelevant questions.

Nor do I forget that the criticisms I have offered are also applicable in the main to us in the West. The fears and unfavorable interpretations of Western motives which they entertain do not differ greatly in kind from the prejudices and suspicions prevalent in our own society. That, indeed, is the problem and I believe it to be ultimately a psychological problem. My own conclusion is that this problem will not be solved by a policy of "going tough" with the Soviet Union and negotiating from strength. Psychologically, I suggest, that policy only accentuates the irritations. I should be more confident if an attempt were made to explore a policy that was neither appeasement nor surrender, that was firm and determined, but which was designed, however painful and slow the process, to follow a course of action that might eventually assure the Soviet Union that its suspicions of Western aims were unfounded.

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## *Worse Than War*

You say, One thing is worse than war,
Then confidently rest your case.
You miss the threat to humankind,
Seeing that small part of the race
Which, for a season, fat with power
Parades across both earth and sky
As if all nations must concede
The strength they cannot yet defy.

The furtive thought awhile repressed
Is no less sin than deed fulfilled.
By all the fear that arms for war,
Have you not taken aim and killed—
If not the current "enemy"
Through strategy which you rehearse—
The spirit of God-imaged man?
All wars confess this fear is worse!

—Elinor Lennen

# Things That Remain

By FREDERICK KELLER STAMM

THERE HAS BEEN no greater testing time than this. The clouds are dark. It looks as though the people are right who say that we are in the grip of a relentless force that will destroy all we hold dear of honesty, justice, and fair dealing. But there are some things that are indestructible, and that stand out far more brilliantly than anything that brutal force can do to the world.

FIRST of all, the foundations of the soul of man remain. Man is truly man, not because he has things, but because of the manner in which he thinks of something other than himself. Selfish individuals are doomed, selfish society is doomed, and selfish nations are doomed. One thing we shall have to grant to the totalitarian states—they live for what they call their "destiny." They accept the challenge, not to soft and easy things, but to a difficult cause even though it may mean death. We can find some condemnation in this for the religious lethargy of a free society such as ours. It is amazing how we can go into church and offer our prayers for peace, sing hymns about a Man who died on a cruel cross, and then bow in worship before the gods of Democracy and Industrialism—the two things which have entered into the institution of war in our modern world in these latter days. Arnold Toynbee has well said: "Our sin is aggravated if, after centuries spent in attempting the impossible feat of serving two masters, we have latterly held to the lower and despised the higher by relapsing altogether into the service of Odin and Ares, and repudiating even that half-hearted service which was rendered Christ by our forefathers."

THOU hast made us for thyself, and our souls are restless until they rest in thee," is as true now as when St. Augustine wrote it. We need to play on the higher powers of the soul, not on the lower. Man's life is fulfilled in God, and if Christlikeness is to triumph over paganism, and our dream of a peaceful world come true, we will have to begin to follow, not what has been dramatized about Jesus, but what he said about the coming kingdom of righteousness.

The second thing that remains is the moral heart of the universe. We have long been witnessing the tragic attempt of statesmen and churchmen to build a moral society on every other basis than that of obedience to the inexorable spiritual laws of the universe. I am afraid and tremble for the future of little boys and girls when I see the attempt being made by men to build their own moral universe. I am frightened when I hear prominent men say, "We must strike back at those who strike at us." I

refuse to belong to that company who talk piously of God's love to the world, and at the same time refuse to let God's love shine through the instrumentality of human personality. Human society was put here by God and set within the framework of moral law, and when individuals, or national and religious diplomacy, go against it, the result is wreckage.

We all acknowledge a truth when the damage has been done. But some of us are growing a bit impatient with deliberate mistakes being made in diplomatic relations, and then hearing men say, "Granted that mistakes have been made, this is the situation now. Where do we go from here?" What we need is courage to face the truth and rectify the wrong before calamity devastates the earth. The moral order of the universe will always be here pleading with men and nations to obey its laws.

Then, too, the good purposes of God toward peoples will remain. We say that brotherhood is a Utopian dream. Perhaps so, and it may be a far off divine event. Even so, we will never blot from our literature the saying that He "hath made of one blood all nations of men to dwell on all the face of the earth." It will haunt us until we do something about it. It is true when we think of family life. We cannot live in a family where the members bite and snarl at each other. It is the law of families and it is the law of God. Take that idea out of society and you run counter to the good purposes of God.

Allan Nevins, at the close of his two volumes on *The Emergence of Lincoln,* makes a significant statement: "Evasion by the South, evasion by the North, were no longer possible. The alternatives faced were an unpopular adjustment of the situation by the offended parties. For America in 1861, as for many other people throughout history, war was easier than wisdom and courage."

If it was easier then to fight a war than to deal in wisdom and courage, it seems to be just as easy now. The Man who came into the world two thousand years ago to show us the good purposes of God toward all humanity, and dramatized it one time after another, has been left aside. The fact is that it is impossible to go on pretending and making a ritual out of his religion. Either he has something to say to the problems which confront our day, or he has not. Nations go down because of the rottenness within their own structures. I heard these things when I was a boy from pulpits and rostrums; but that was in a day when war was far away. In these years we have laid aside these truths and trusted our destiny in the hands of those whose god makes right.

Thank God, however, there is always a minority who belong to The Company of the Good, who care, who believe that what God has put in the earth is to be used, not to destroy, but to bless. If ever there was need for the increase of the minority it is now. It is not a question of the change of human nature, but of changed attitudes in pulpit and pew, in halls of legislature, in the school where plastic minds sit and wait, and in the home where boys and girls learn devotion to things that are just and pure and upright.

# News from the Peace Front

## CO Regulations Changed: Take Note

Paragraph (b) of Section 1624.2 of the Selective Service Regulations has been amended to place *on the registrant* the responsibility of summarizing in writing the information he presents to the local board at the time of a personal appearance before the board. It has previously been the responsibility of the board to reduce this information to writing for inclusion in the registrant's file. This makes more work for the CO, but eliminates the complaint sometimes made that the board in its summation did not do justice to the CO's point of view.

Section 1650.11 has been changed to allow special registrants to be classified II-S, IV-B, or IV-C under certain circumstances.

Paragraph (d) of 1660.21 has been changed to allow the Director of Selective Service to release I-W's from civilian work when he "deems such release to be advisable," and could be used to release COs who served time in CPS during World War II.

## Charles Jones Upheld by Board

The Rev. Charles M. Jones, FOR member and pastor of the Presbyterian church in Chapel Hill, North Carolina, was recently upheld by his church board in a controversy with a special commission of their presbytery. The commission had asked the board to resign their positions pending a full congregational meeting with the commission on the whole state of the church and its ministry. The officers, however, took the occasion unanimously to reaffirm their support of Mr. Jones and to refuse to resign. The church, under Charles Jones' leadership, has made a notable impact upon the community and the University of North Carolina, particularly in the area of race relations.

The congregation itself, as represented by its elected officers, is solidly behind Mr. Jones. The commission of the presbytery, on the other hand, reports that it is looking into the exact nature of Mr. Jones' theological convictions.

## More about the Fall Annual Conference

The plans for the National Conference on the Road, which are being laid and put into effect as quickly as possible, now point to the fact that the sessions to be held in the Midwest will not be in Chicago, but will probably take place somewhere in the Michigan-Ohio area. Exact locations for the various sections of the conference will be announced as soon as they have been definitely decided upon.

The National Conference this year will take place in seven different locations, but the same conference in each one. The same theme will be carried throughout, and two or three staff members, notably A. J. Muste as the keynoter of each conference, will attend each one of the conferences.

## IFOR Summer Youth Conference Planned

The European Committee of the International FOR is planning a youth conference to be held from August 11 to 18 at Schloss Goldegg, a Roman Catholic conference center, in Goldegg near St. Veit, Austria. The conference will take fifty young men and women between the ages of 17 and 30.

The preliminary draft program includes such subjects as: The West seen through Eastern eyes; the new generation and the unification of Europe; the spiritual basis of the IFOR; the history and organization of the Fellowship; role of youth in its program; Protestant and Catholic cooperation in peace work.

Any young FOR members from the United States who plan to be in Europe next summer are urged to write to Percy Bartlett, 38 Gordon Square, London W.C.1, England, about the possibility of attending the conference.

## Clemency for Rosenbergs Asked by Liberals

A group of 157 non-Communist citizens, most of them educators and clergy, released to the press on December 31 a letter to President Truman urging him to commute the death sentence of Julius and Ethel Rosenberg. Such a heavy and final sentence, the letter said, was out of proportion and unprecedented for cases of espionage in peacetime. Even more important in some ways, however, such exercise of clemency, in contrast to the ruthlessness practiced by totalitarians, "will provide multitudes in all countries, including totalitarian lands, a striking demonstration that the spirit and behavior of a democratic people can be more objective, restrained, and humane. It will help to assure our friends in many countries—and some are in need of such assurance—that the government and people of the United States are not victims of panic, fear and hysteria." The recent purge of leading Communists in Czechoslovakia was cited as a fresh instance of the ruthless treatment accorded those considered enemies of the state in totalitarian countries. Clemency in the Rosenberg case, in contrast to this type of thing, was urged.

Some of the signers, who included many leading nonpacifists as well as numerous pacifists, were: Prof. Roland Bainton, Yale Divinity School; Dr. David Bradley, author of *No Place to Hide;* Dr. Allan Knight Chalmers, Boston University School of Theology; the Rev. Donald B. Cloward, American Baptist Convention; Prof. L. Harold DeWolf, Boston School of Theology; Prof. Kermit Eby, University of Chicago; Dean Carl Fjellman, Upsala College; Dr. Horace L. Friess, Columbia University; the Rev. Donald Harrington, Community Church in New York; the Rev. Franklin H. Littell, Dean of Chapel, Boston University; Dean Walter Muelder, Boston School of Theology; A. J. Muste, National Secretary, FOR; Prof. John Oliver Nelson, Yale Divinity School; Prof. H. Richard Niebuhr, Yale Divinity School; the Rev. Charles C. Noble, Dean of the Chapel, Syracuse University; the Rev. Albert Penner, Broadway Tabernacle, New York; Prof. J. H. Randall, Jr., Columbia University; and Prof. John Wild, Harvard.

Nearly 2,000 Protestant clergymen, in another appeal to the President, urged clemency for the Rosenbergs. "We are not partisans," the letter said. "Our plea does not hang on the decision of the Rosenbergs' guilt or innocence nor the degree of their wrongdoing. We ask you, in the spirit of the love which casts out fear, to mitigate a punishment of such terrible finality and one which, for the offense, is unique in our history."

The letter was released by Dr. Jesse William Stitt, pastor of the Village Presbyterian Church in New York, and an FOR member, who said that it had gone out to most Protestant clergymen in the country. Other signers included the Rt. Rev. Charles K. Gilbert, Dr. Robert Hastings Nichols, Dr. Roland J. Bainton, and Dr. James Luther Adams.

A Catholic group in Buffalo urged President Truman not to exercise clemency, and called for a flood of letters advising the same course. It had the support also of civic and veterans' organizations.

## Suggest Neutral Call Powers to Conference

Prof. Friedrich Siegmund-Schultze, professor of Social Ethics at the University of Munster in Germany and a vice-chairman of the International FOR, toward the latter part of 1952 suggested to King Gustav of Sweden that he call an unofficial conference of the four big powers in an attempt to solve some of the most pressing and dangerous East-West problems. Both the Soviet Union and the Western nations have declared in the past that they would like to have such a conference, but could not agree on an agenda for it. Special attention would be given at such a conference, it was hoped, to the problem of divided Germany.

After serious consideration of the proposal, however, Dr. Siegmund-Schultze was informed that the King could not accede to his request.

## Doctor in Alaska Needs Help

Dr. Ben H. McConnell, FOR member who is in charge of the Hudson Stuck Memorial Hospital in Fort Yukon, writes that they are understaffed, and anyone interested in trying something new ought to consider coming to Alaska. The hospital is owned and operated by the Protestant Episcopal Church.

A letter from an Indian in the interior, whose son had been treated, shows the need and the pathos that are inherent in such a job.

"Dear: Doctor,

"I sure want to see you. But I go away before you come up here. With my boy. When I went away from town he is well. From half away he got big mump on this neck again. But I cant help it. So if you got chance to help with my boy I'll be very glad. So he is school kids too. I want to sent Robert to hospital. But I got no money for it. Is there any chance from government to help for my boy Robert. I want him to go to hospital quick. I am very sorry for my boy but I cant help it. So please call him in a mercury. Please lets me know by mercury.

Thank you very much
Sincerely
Nathaniel
Frank."

## F.O.R. Ministers Make Reports

Recently A. J. Muste sent out a questionnaire to FOR ministers concerning presentation of the CO position and of the issues of war and peace in local churches, and requesting their suggestions for the kind of literature and other assistance that their denominations or the FOR could give. There were 199 questionnaires returned, 80 by Methodists, 23 by Brethren, 15 by Presbyterians, 14 by Episcopalians, 12 each by Baptists and E & R, and 10 by Disciples. Other denominations ranged from 9 to 1 each.

Of those answering, 99 reported that there was some systematic provision for laying information about COs, including provisions in the law, before youth and other members of the congregation, and for counseling individuals, either by the minister and/or by the denomination or a community group.

The denominational breakdown gave the Brethren the best record, with 23 out of 23 reporting such resources, 32 of the Methodists, 8 Episcopal, and so on down the line. No provision, or almost none, was made in the other 100 churches, for various reasons ranging from community hostility or lack of interest to inertia and lack of time on the part of the minister.

The issues of war and peace receive much more attention, judging by replies. Ranging from "almost every sermon" to "occasionally," 150 ministers said they discussed this from the pulpit. In private discussions and pastoral calls, in young people's and adult groups, by the use of outside speakers, sending young people to summer conferences and work camps, and recommending or lending suitable books, many more reported that they presented the issues of war and peace to their members. Most of these also included teaching and/or discussion of the distinctively Christian teaching on participation by the Church and the Christian in war.

Over 100 reported that the pacifist position was directly set forth in this connection, others that they did it indirectly.

When asked what methods they found most helpful, 96 said private discussions, 80 pulpit witness, 56 outside speakers, 55 encouraging young people to attend conferences and work camps, 8 personal witness, 17 discussion groups, 15 books and literature, and various other methods.

One Brethren minister in the state of Washington reported that after an informal young people's meeting at which world problems were discussed and the peace position stated, those who said they would continue to respect and love those who might take a position other than their own were given an opportunity to join hands in such token and pledge. All did so. At later meetings this group heard an Air Force Chaplain and a chaplain turned pacifist. The women's group in the same church also pledged respect for one another's opinions by joining hands.

## CO News Roundup

**CO Prosecutions Postponed:** The Department of Justice has reported that it is now the official policy of the Department that no CO cases involving secret FBI reports in the CO classification appeal process will be prosecuted. This is pursuant to the decision of the Second Circuit Court of Appeals (following two

ower court decisions in Connecticut), in the Nugent case, reported in December 1952 FELLOWSHIP. The cases affected will be those where the registrant has sought either I-O or I-A-O classification on appeal, was denied the classification sought, and completed the administrative processes by taking a physical examination and reporting for induction but refusing to be inducted. Cases of men who seek CO classification but do not complete the administrative process, or those of nonregistrants and other absolutists, are not affected by the decision. Although a definite announcement has not been made, it is assumed that the Department of Justice will appeal the Nugent case to the Supreme Court.

**Deserters Granted Amnesty:** On December 24 President Truman granted amnesty to all persons convicted of desertion from the armed forces between the dates of August 14, 1945, and June 25, 1950. The Department of Defense estimated this would provide pardons for 8,940 men. Also granted amnesty were men convicted of civil crimes who have since become veterans of the Korean war, and J. Parnell Thomas and Andrew J. May, Congressmen convicted of various criminal practices.

Not included were violators of the 1940 draft law, such as conscientious objectors. Although representations were made to the President about them, he failed to take any action.

**Individual CO Cases:** *Nicholas Christiano* was acquitted for the second time in less than two years of refusal to submit to induction. First acquittal was due to a procedural error, and the second, on November 17, 1952, to the ruling on secret FBI reports noted above.

*Robert Michener,* whose ten-year sentence in February, 1951, shocked pacifists and liberals (it was later reduced to five), was released on parole at Christmas time.

*T. Vail Palmer, Jr.* of Philadelphia was arrested for a possible second prosecution on December 29. He was sentenced to a year and a day in November 1950 and was registered by prison authorities. After his release his draft board sent him a questionnaire and order to report for physical, but he refused to cooperate.

*George Ibasfalean* was sentenced on June 26 to 5 years, in the court of Judge Frank Picard in Detroit.

*Richard Smith* was sentenced to 18 months on October 22 by Judge Matthew Joyce in Minneapolis.

*Frank Laraway* on November 24 received a 15-month sentence from Judge Daniel Thomas in Mobile, Alabama.

*Stephen Barragato* got a year-and-a-day sentence from Judge George Sweeney in Boston on November 25.

**Statements of Religious Bodies on COs:** A new pamphlet with this title will be published in February by the National Service Board for Religious Objectors in Washington. It is a printed revision and enlargement of a mimeographed publication of the same name put out by the NSBRO last year, and has been compiled on the basis of correspondence with scores of denominational leaders, careful checking of denominational minutes, and other research, and contains extensive statements of almost sixty bodies.

## Dr. Carpenter Gets Passport

Dr. J. Henry Carpenter, FOR member and Executive Secretary of the Brooklyn Division of the Protestant Council, finally received a passport in January, good for one year in any except Iron Curtain countries. He and Mrs. Carpenter will lead a group this summer touring Hawaii, the Philippines, Japan and Hong Kong under the auspices of the American Travel Association, a nonprofit organization to develop "travel with a purpose." It is sponsored by the AFL, the CIO, the Cooperative League of the USA, and the National Education Association.

Dr. Carpenter was denied a passport a year ago to go to Japan to attend the opening of the Japan Christian University. This arbitrary action was never fully explained by the State Department. At the time there were widespread protests, not only about this case but about the fact that the Department can arbitrarily withhold or refuse a passport to anyone without rendering any explanation. In Dr. Carpenter's case, Mrs. Ruth B. Shipley, head of the Passport Division, finally wrote, six months after he had first applied, and long after he had intended to go to Japan, that it was due to nothing other than that "his presence in the Far East is considered undesirable at this time."

## Robinson Cleared by State Department

Dr. James H. Robinson, pastor of the Church of the Master in New York, recently had a run-in with the Passport Division of the State Department somewhat similar to that of Dr. Carpenter. Early in 1953 Dr. Robinson returned from a six-month trip around the world, sponsored by the Board of Foreign Missions of the Presbyterian Church in the USA. Since then he has been outspoken both in his anti-communism and in opposition to the colonialism of the Western nations in the Far East.

Almost a year later, he received a letter from the State Department requesting him to turn in his passport.

Dr. Robinson refused to do so, but wrote the State Department offering to answer questions they might wish to ask him. After some correspondence, in the course of which he apparently answered their questions satisfactorily, he was given "complete clearance," it was announced by Dr. Theodore Savage, Executive Secretary of the Presbytery of New York. The Passport Division declined to say, however, what "information" it had received that had led to its original action.

## Fail to Register for Australian Draft

There have been four separate registrations under the peace-time draft act of Australia, and in each case there was a surprising proportion of failure to register among those who were eligible. In the registration of May 1951 this was about 10.8 percent; in October 1951 about 11.3 percent; in February 1952 about 17.4 percent; and in May 1952 about 13.8 percent. There have been a few prosecutions for failure to register or to appear when called, but penalties are light.

# Books

## Science and Love

*Altruistic Love,* by P. A. Sorokin. The Beacon Press, 1950. 253 pp. $3.00.

*Explorations in Altruistic Love and Behavior:* A symposium edited by Pitirim A. Sorokin. The Beacon Press, 1950, 353 pp. $4.00.

Beauty is truth, truth beauty, said Keats. And of course he is right. But since, nowadays, people fancy beautiful truths unrealistic, these books set out to tell the truth about altruistic love in terms of Science. The results are interesting. For while, in the "Explorations," for example, the various scientists and philosophers are passing judgment on altruistic love, this same altruistic love—in which, as in all love, we can each feel we have a part—is passing judgment upon them.

One psychologist, for example, starts with the origin of human language some two million years ago and takes us through all history to emerge with the proposition: We are the victims of our prejudices. How true! But, not yet satisfied, he asks further: Can we do anything about it? After several additional pages of close reasoning he concludes: We *can* overcome our prejudices—providing we realize they *are* prejudices! How true again! But what an enormous effort to arrive at these modest and all too obvious truths. And how far we still are from any kind of love!

And then there is the professor of mathematical biophysics who makes several assumptions remotely involving altruistic love, translates these into mathematical equations, develops them in terms of calculus, and finally comes to conclusions agreeing—naturally enough—with his preliminary assumptions. This is, I feel, the probably unavoidable, futile part of the book: the scientific method operating in a vacuum, perhaps, because of a shying away from personal experience in a matter only to be known by most intimate personal experience. But when some personal contact with altruistic love, or perhaps some spark of the thing itself, comes to aid the writer, the results may be very different.

In his book *Altruistic Love* Pitirim Sorokin discusses a large group of American "good neighbors"—people of many good deeds—and also the Catholic saints. That part of the book about good neighbors is, despite the necessary statistical method, generally inspiring and always illuminating; the part about Catholic saints suffers under the fact that the *qualities* of these saints are reserved for a later book, and the statistics about them are made almost meaningless by these particular good people having been chosen from among a much larger number of good people by a definite organization: their church. That in the Middle Ages many saints were of royal blood does

not prove that kings and their kinfolk were saintly at that time but that good kings were more readily proclaimed saints than good serfs. Sorokin points this out himself. On the whole, this book seems to be essentially a forerunner; highly important for what it sets out to do, valuable also for what it does, but perhaps not quite as valuable as the books it is hoped will follow.

Its immediate successor, the *Explorations*, is already, I feel, in many respects more important. Many of the articles are excellent, Sorokin's are superb—if he goes on like this, people will accuse him of being a mere poet, like St. Paul. (". . . and have not charity . . .") Yet this book is really, in the best sense, scientific. And some of the facts conveyed are astonishing. S. David Kahn points out that 75 per cent of the proven cases of telepathy occurred between close relatives or friends and only 3 per cent between entire strangers—who may, of course, have been much akin. Perhaps this is a case of science confirming what most people have long felt to be true, but it feels good to know it on a scientific basis, and still better to know it in connection with an apparently "immaterial" force like altruistic love. This may not be as immaterial as some people have thought. The ties between kindred spirits may reach deeper and farther than we had hoped, and the "silent conspiracy of the good" be stronger and more resourceful than we knew.

These two books represent a long step towards that kinder and more loving world we are all—all beings on this earth and perhaps in heaven too—looking forward to.

—GILBERT PERLEBERG

*Christians and Jews*, by William W. Simpson. London: Epworth Press, 1952. 20 pp., 20c.

A survey of the phenomenon of antisemitism by the secretary of the British Council of Christians and Jews. With an emphasis on developments during the last ten years, the Zionist movement is discussed, as well as a few theoretical explanations of racism; and cooperation without syncretism is urged.


**Nonviolent Revolution in South Africa**

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*With an introduction by*

*Z. K. Matthews*

*of South Africa*

Just off the press, the story of the nonviolent struggle against the unjust segregation laws of South Africa by the Africans, Indians and coloreds of that country. For clarity and better understanding, some of the history of the country and the relations between the various groups is included, as well as an analysis of the campaign now in progress. 15c

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# Letters

## Please Take Note

The Editors,
FELLOWSHIP

The Fellowship's National Council has set up a committee to study the objectives of the FOR. The FOR has been facing a continuous financial crisis for the past year, and membership has apparently dropped during the past three or four years. Perhaps this is a result of the times in which we live, but it may be a result of the inadequacies of our present operations.

The committee wants the entire membership of the FOR to ask itself two questions:

1. What is the objective of the FOR?
2. What kind of a program is most effective for fulfilling this objective?

A report will be made to the National Council Meeting in May. We would like to ask every FOR group to consider these questions and send its answer directly to me at 2006 Walnut Street, Philadelphia 3, Pennsylvania. We would also appreciate it if a large number of FOR members would write as individuals, but the considered opinion of groups which have wrestled with these questions will be especially valuable.

LYLE TATUM
*Committee Chairman*

REGIONAL OFFICES

*Midwest:* Albert Watson, 740 Rush Street, Chicago 11, Ill.; *Far West:* Orval Etter, 905 Creston Road, Berkeley, Cal.; *Southwest:* Glenn Smiley, 820 So. St. Andrews Place, Los Angeles, Cal.

## From a Doukhobor

The Editors,
FELLOWSHIP

Please accept my sincere apologies for this belated acknowledgement of appreciation for publishing the article "Those Doukhobors" by Ruth Larson in the September issue of FELLOWSHIP.

There was some displeasure among those of our people who read the article for your using the name "Schevensky" in bringing out your point, as said name is completely foreign to our people, but in general the whole article was very much in line with the facts as they are. Once more a sincere Thank You!

At present am making a round of our youth branches as secretary and am recommending subscription to FELLOWSHIP to each branch. It has many very good articles in line with our aims. Remarkable was "Invocation" by Kermit Eby in September issue.

ELI A. POPOFF
*Grand Forks, B. C.*

## ABOUT THE ADS

FELLOWSHIP declines advertising which it considers obviously unsuitable. However, it does not want to censor ideas. FELLOWSHIP feels that it is a sound educational and democratic approach to assume that members can and should decide for themselves which ideas they want to follow up and which are useless or repugnant to them.

# Now's Your Chance

We get complaints periodically, (all in a friendly spirit, of course), that we don't have enough free and cheap material about the FOR, and pacifism, and allied fields. We usually admit it would be a good thing to have a big variety, but add that the problem is not just to get things written and printed, but to get them off our shelves once they're done.

Lately we *have* gotten out, or reprinted, a number of good pieces of literature. This is where *you* come in.

Order some to keep at home and hand to friends, or stick into letters. If you're a minister, put them on your tract table. If you're a teacher, give them to your students. If you have an office, have one (preferably no more) included in each letter that goes out, as a matter of routine. Send them with a note to people in local or national government, to ministers and teachers and anybody else who might be influential. And don't say we didn't *try* to give you an idea!

## South Africa Sows The Wind

By Constance Muste Hamilton

*The story of the "Resist Unjust Laws" campaign now in progress.*

## Surface Tension

By John M. Swomley

*An analysis of the AFSC pamphlet Toward Security Through Disarmament, and criticisms of its thesis.*

## Calculated Risk

By Alfred Hassler

## Children of Nagasaki

*Remember these two?* Calculated Risk *is an easy-to-read argument for pacifism by the versatile Editor of* FELLOWSHIP; Children of Nagasaki *is a collection of accounts, by children who were there, of what the explosion of the atom bomb did to them, their families, and their town.*

## Candid Thoughts on Nonviolence

By Arthur W. Blaxall

*An article by the head of the South African FOR group, who is superintendent of an educational settlement for the blind and deaf, described in* Cry, the Beloved Country.

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